



THE DAYBREAK

“Wankantanhan Anpao kin hiyounhipi”—Luke 1: 78.

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CONVOCATION

De omaka kin Santee en Convocation ocon kte cin on nina oyate skinçiyapi qa iwokdagya unpi qais tukten mniciye yankapi kin hena iyuha en iwokdakapi kin anpetu iyohi seca nahen unqonpi kin eciyatanhan wowiyukcan woawacin mahiyakde, qa wooyake wanji weksuye. Koşkanaka tob Mniwanca koakatanhan kupi qa wanna hinhanha kinhan New York otonwe en kdihunnipi kta itokam hanhepi kin he watokapatanhan witaya najinpi qa wanna New York otonwe kin ijanjanyan iyo- yanya he kin he wanyakapi qonhan wanji heya keyapi. Ecin hinhanha qa wanna otonwe kin ekna unkiyakdapi kinhan owotetipi kin iyaza wawiwani abde qa tukten tado tankin- kinyan ahikdepi keyapi kinhan hen miye to- ken wacinka juwaton kta ce, eya keyapi.

Hehan wanji is heya keyapi, Otonwe ekna unkiyakdapi kinhan taku tokaheyanahecin eca- mon kte cin he Şkanşkan Wapazopi wanji tu- kten tanka he kinhan he anawatan qa hen oi- yokipi tanka bduhe kta ce, eya keyapi. He- han is wanji heya keyapi, Otonwe ekna unki- yakdapi kinhan taku tokaheyanahecin ecamon kte cin he wowaşi wanjihecin omiçide qa ka- şpapi wanjihecin kamna wacanmin kta ce, eya keyapi. Hehan itopa kin he is heya keyapi, Otonwe kin ekna unkiyi kinhan mitaoyate wi- cekna taku tona on oyate tanyan oikdoye kta iyececa kin hena en ewatonwe kta awacanmin, hececa kinhan mitaoyate wicekna Christian wicohan kin he sam yuicahwacanmin kte qa eciyatanhan wicohan wašte kin hena oknayan kitanyan yemiçiyete kte awacanmin ce, eya ke- yapi. He woyakapi weksuye kin eciyatanhan Convocation ocon kte cin he is eya iyecenya woawacin wanke wadake. Tokaheya kin he, woyute yuke kte, qa oyate oksantanhan den ahi kin tanyan woyute icakijeşniyan wotapi kta iyecenya wanna ikduwiyeyapi, hececaşa Aguyapi eeena on wicaşa ni kte şni kin he yu- akahpetonyan yuspica şni he woawacin kta iyecece. Inonpa kin, Oiyokipi kte, tukten oyate wicota he oiyokipi, tka woyokipi unke- yapi kin he obe wanjina şni, onge oiyokipi kin nina pteptecena, qa hen ihakamya canteşini- çiyapi, qa woiçiknaye woatakuni şni hececa yuke, tka ege oiyokipi kta wan wašte qa han- ska e oiyaye kin he den yuha wicoşkinçiyete kte cin hee.

Iyamni kin, Convocation ocon kte cin he isakimya owicohan toktokeca makata woawa- cin obe ota kin on Wakantanka etanhan yudehanyang wicayuya hececa yuke, qa hena ksamyahan en etonwepica kin hena wo- awacin kta iyecece. Koşkanaka wanji tawo- yuha kin hen ecena cante kin ekiknake cin he Itancan unyanpi kin on token iyokişice cin he yeksuyapi (St. Mark 10: 21-23). Maka kin de iye cante kin Wakantanka etanhan yudehan- yang oyuspa najin kin he abdespica. Heş on etanhan St. Paul, Corinthians oyate kin ma- ka kin de touncage kin atakuni şni aya ce eya owicakiyake cin he awacinpica.

Itopa kin, tka ege taku on ohiwitaya kte cin he, wicatanhan, wicanagi, qa wicotawacin he- na taku ikikanipica kin hena on he den ohiwi- taya kta kecanmin, qa he eciyatanhan Dakota oyate kin wicekna wicohan wakan kin piya iyo-

pteiciyapi kta e iwokdakapi, qa on Wakantau- ka Tokiconze Wakan kin otankaya naobden- yapi kta ecanmin.

Hekta anpetu wakan qonhan Bishop wašte unkitawapi kin den un, qa wacekiye omniciye unkitawapi kin yamni kicaşpapi wanji hehan- yan owicakan şni kin on tipiwakan kin tima- hen yapi kta okihişi şni hehanyan oyate wahokonwicakiye, qa woawacin tawa qa toie kin, qa toşkinçiyete kin nahanhecin kaska şni okahtanyan eecen he, qa nakun tehan kaska kta wadake şni. Woawacin wašteşte hinape- ye cin opeya Convocation kte cin on decen eye, “Tuktetanhan wicohan wašte ohiyu kin hena oyate wanyakapi kta cinpi eca mniwanca koakata hutkan kin ewanyagai ecee ce eye. He iyecen Okodakiciye Wakan kin Dakota wicekna icage cin he oyanke kin detanhan to- kaheya oiyaye kin he dee kin on de Inayanpi wan iyecece, qa wanna Dakota oyate owanca- ya hetanhan cinca ota icagapi, qa henaken Hunkin kin wankdagahi kta ce eye.” He awicakehan hecetu. Qa oyate oksantanhan ohiwitaya kte cin he tanyan wotapi kte, tka Odowan 107 kin he ehake oekde non- pa kin hena dawapi kinhan woyute nakun wanji. He ikapeya wašte; On wicanagi kin he ni un kta unqupi ce; eya undowanpi ecee kin he awacinpica. Nakun oiyokipi kte. Oi- yokipi kta wanji amaunnipi kin he ake omaka wanji on oapiiçiyete kta e ohiwitaya kta. Odo- wan 18 kin en oekde ehake yanke kin oknayan.

Iye hi kte cin he
Wanna ikiyena
Unnipi kta on te ciqon
Christ Jesus Hee ce;
Jesus Niwe kin on,
Nagi mayuska ye;
Oiyokipi kte cin on
Mayuwiyeya ye.

Wicaşa qa winyan piya Okodakiciye Wakan wowaşi tawa kin kicanyanpi kte, qa Itancan tawapi kin, tuwe wicada kin he wicohan econ kin hena is iyecen econ kte; nakun ees sanpa tanka econ kta keye ciqon he woawacin kin aiyopteya waecon wacinpi kta e ohiwitaya kta kecanmin.

Ehake, Omaka kin de Convocation ihankeya wašte unyuhapi kin hee kta iyecece, qa hetan- han paha wanji wankantuya akan inajinpi ecan makoe tankaya wanyaka okihişi kin iyecen. wicaşa qa winyan Christian hecapi kin maka kin owancaya etonwanpi okihişi kte, qa wica- şa maka oknaka kin henakena nipi kta e he Tuwa e wiconi tanka wicakahi kin he piya awaciniçiyapi eciyatanhan iye taoyatepi wi- cekna taku tona on oyate tanyan oikdoye kta iyececa kin hena tanyan wanwicakeiyakapi, qa Christian wicohan wašte kin hena sam yuicah- wacinpi kte, qa hetanhan wowaştetake, wowi- yuşkin, wookiye, wicowahbana, qa wowacinye, hena akantanhan taninyan iwanke kte ecan- min.

WILLIAM HOLMES.

OWEWAKANKANPI IWAOWAHOKONKIYE

Texas wicaşa wakan wan anpetu wakan ehan wayaotanin qa heya. Tokata anpetu wakan kinhan wowahokonkiye epe kte cin he “Owe- wakankanpi,” kin he caşebdate kte, heon ito- kam tona oyakihişi kinhan St. Mark wicowo-

yake akeşakowin kin he koyehan dawapi kta wacin ce eya. Hehan wanna anpetu wakan iyehantu qonhan okna wowahokonkiye eyapi kin okna inajin qa heya, “Wanna Owewakan- kanpi” he on wowahokonkiye epe kta iyehan- tu tka itokam hekta anpetu wakan qonhan wo- wapi wakan wicowayake wan yawa cişipi qon he wanna tona dawapi hecinhan he sdonwaye kta wacin ce eya, unkan wacekiye omniciye yankapi kin etanhan opawinge yugatapi. He- han wicaşa wakan kin heya, Ho, tona dugata- pi kin hena wowahokonkiye kte cin de iyon- wajapi hee ecin St. Mark wicowoyake akeşa- kowin wanica e heon eya.—Ex.

ASCENSION-ANPETU KIN

Itancan unyanpi kini kin ohakan anpetu wikcemna topa kin hena icunhan ota akikde waonspewicakiya wicayuhe cin en ikdutanin qa taku ota onspewicakiye. (Acts 1: 3) He- han he ohakam Olives Paha kin en om i qa wicayawašte qa hehan wankan mahpiya kin eka kinkde (St. Luke 24: 50, 51; Acts 1: 9) Christ wankan kinkde cin he kini kin sami- yeya wankantuya ikduatanin, qa he eciyatan- han wicaşa kin takuku woohodaya içiyapi kin hena wiciwankam iyeyahan Christian wicohan kin yuokitaninyan ataninyan ekde kin hee. Heecen waecon qa nakun nahanhecin heceknana anpetu kin dehanyan eecen ni najin kin he awa- cinpica (Rev. 1: 18) Wicaşa Cinhintku kin makata un qonhan hayapi wan kutaiciyapi eciyapi wan koyake ciqon hee ca nahanhecin heceknana tancan kin he yuha mahpiyata ki- yotanke qa heceknana nakun nahanhecin “un- kakijapi kin en unkicanptapi kta okihi” yan- ke kin he wowacinye tanka (Heb. 4: 15) Iye Atkuku etapa kin en kiyotanke cin he woohi- yetanka yuha kiyotanke, qa towaşake, qa to- ksape wakan on taku taken cin kin hena eecen iyoptye yanke, tka aiyotan oyate opewicaki- ton qeya Iye Tokiconze wakan itimahen omna- wicakiye ciqon hena tantanhanpi on owihanke wanin wiwicakiciyukean yanke, qa oanpetu iyekicihantu kinhan tona woape yuha iye iha- kam manipi qon hena toka wan wiconte eciya- pi e ehakena yanke ciqon he ibangwicakici- ye qa woohiye tanka yuha ohiwicakiciye kta he en etonwan manipica kin ee.

Hekta Convocation Wa-
kpala el econpi kin Winyan
Omniciyepi kin mazaska to-
na tiyata yusotapi, na ahi-
gnakapi oglakapi kin.

	Tiyata Yusotapi	Convoca- tion eka ahipi kin
Holwoju kin.....	\$228 65	\$569 03
Wakpaipakşan		18 00
Cankicakse	361 19	443 99
Kulwicaşi	34 10	195 55
Oglala Owokpamni oşpaye..	207 55	
Oglala Wagmaheza oşpaye..	42 00	375 51
Sicangu oyanke.....	444 07	910 53
Isanyati	237 09	414 35
Sissetonwan.....	302 03	617 75
Inyan woslata.....	194 25	890 08
Ihanktonwan.....	393 50	719 08
Total.....	2444 43	4955 07

ANPAO.

(THE DAY BREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, }
REV. WILLIAM HOLMES, } Editors.

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-waste Ayapi On Wocekiye

Anpetu iyohi wicokaya hee cinhan heyapi kta.

Wanikiya waste isto wacantkiye nitawa kudgad, canicipawega akan otkeyahan yaun qon maka akan wicasa unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wasake cin, Woksapi ed Itancankin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšičiya iceunniciyapi: hecel Waawankdake wicaka qa wacin-yepica heca iyenakecapi kin on Okodakiciye wakan nitawa kin iyuškin kta, na Nitokiconze waste oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawa wanjina on wicasa oyate hiyeye cin owasin maka kin owancaya etipi kta e wicayakage cin, qa tona itehanyan qais ikiyena unpi kin, wookiye owicakiyakin kta e Nicinea waste uyaši qon; wicasa owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikeewicasa kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin eana wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa malipiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicasa otioyohi Wotanin Waste kin owicakiyakapi kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunniciyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku maza puza; wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicate cin etanhan; sicaya wicakuwa toohitike kin etanhan; wocetunkda qa inahni pi etanhan; wocacinibošake qa owodutaton kin etanhan; qa oiyokpaza itancan iceiconzapi kin owasin etanhan ewicayaku ye. Qa woju pi qa miniakaštampi kin icunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikeewicasa wicota hein omnawicaya ye, Christian tamakoecepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya wonsida kin, Nicaje yatanpi kta qa Nitakiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyuonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotekteldapi kin wodwicaya ye, qa wicasa owasin, maka šintomniyan, Wiconi Aguyapi ni un kin Malipiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

XL. WAYAZANKA WANWICAYAG IPI KIN

Okodakiciye Wakan Inaunyanpi kin he iye tawakanheja ni unpi kin icunhan token onunyanpikesa hena owasin en wicoie wakan qa wocon wakan awicakiyuha wicihakam un ecee kin he iyušiničiyepica šni. Ni unqonpi kin icunhan wowayazan unhiyakdepi kta iyecenya unqonpi kin on tona iye etanhanpi kin hena wowayazan qais wokakiye hiyakdepi kinhan tokiyotanyan waecawicakiconpi kte cin hena yuwiyeyahan awicakiyuhe.

Wayazanka wanwicayag ipi en wocekiye wocon kin ongena unpi qa tohanyan unpi kta iyececa kin iyehanyanheca unpi šni yukan ecee. Wocekiye wocon kin de etanhan iwaonspepi kta waste heca heca, hececa eša wowayazan obe ota qa aiyahpeunyanpi kta iyececa kin on tukte oknayan en tanyan waconpi kta iyececa kin hena eceen Okodakiciye Wakan kin onspeunki-yapi, qa wicasa wakan kin wayazanka wanwicayag ipi kin ijehan wocon kin de ayutog-yeyahan econpi kte cin he hecetu e econpi ecee.

Oecon oiya ye kin en owakpankpanna kin en tohan tuwe wayazanke kinhan Wakan ekiye oyanke en wicasa wakan kin okiyakapi kta eyapi, tka okiyakapi kta eyapi kin de oyate kin ijehan nina heca en etonwanpi qa eceen econpi šni yukan ecee unkeyapi kta he hecetu. Qa tokša wicasa wakan kin toketken wayazan-kapi kin hena iyecinka sdonyin kta e kecan-kinpi ecee, qa nakun's wayazanke kin wanna asni kta woape yuke qon he wanna henana kinhan hehan eceena wahoyepica, qa hececa šni echantanhan's ege's nakun wahoyepica šni e kecinpi ecee. Wicasa wakan kin he tona kakijapi kin hena kodayapi qa cantewicakiciše kta heca un kin he awakiecinpi kta iyecece, qa tohan ihankeya wokokipe wan en unpi kinhan hen eceena šni, tka tohantukša tawowawokiyepi kin hena cinpi kta he hecetu. Wowayazan kin hena ijehan en wowašte ikoyake, hena eciyatanhan oyate kin woniya eciyatanhan oni kin he etanhan wonspe icupi ecee, heon wicasa wakan wahowicayapi ecee kin he nakun sanpa nina econpi kta iyecece.

Wayazanka tiyanke en token wocekiye oecon kta kahničapi kin, wocekiye oeye, oakiciyupteya yawapi, wowakta wowahokonkiye, wowicada, psalm, qa woyawašte, hena ee, qa nakun isam wayazanke cin taku cin qa on iwaonspekiyepicakiyapi kin hena aiyacinyan eca-kiconpi kta he hecetu.

Wocekiye oecon kin de kacokaya owakpankpanna qeya yanke cin hena taku nina tanka wan heca. Taku tona etkiya epazo kin hena tankaya awacinpica heca, hena eciyatanhan tohan detanhan unkiyayapi kte cin hena aiyacinyan apiunkiçiyapi kta e ahionkiyapi kin hee. Tokaheya wayazanke cin, wicasa wakan kin taku nom sdonyin kta e wiwangin kte eyapi kin he ayabdezapi kte. (1) Woalitani on iyopeciçiya hecinhan hee. (2) Wicasa owasin ob cantekiciya un hecinhan hee. Maka kin detanhan tuwe wan woalitani on iyopeciçyešniyan iyaye kta iyecece šni, ecin Itancan teunhindapi kin Iye Cinhintku kin eciyatanhan tona iyopeciçiyapi kin hena wicakicajuju kta wiyeya iyowiniçiya un kin he sdonunyanpi kin on heconšniyan iyayapi kta he woawacin woikope wan heca. He iyecen nakun is eya tokenpi kin tokawicayeyahan detanhan iyayapi kta he woawacin woikope wan heca.

Hehan owakpankpanna icinonpaya taku ke kin he tawoyuha kin hena on tokiyotanyan wacon wicaši kte, qa oicazo tawa kin hena kajujuwicaši kte. Nakun owakpankpanna itokeca en wicasa wakan kin wayazankapi kin tawoyuha yukanpi echantanhan's wahpanicapi kin tanyan eawicakiconpi kta e iwahokonwicakiye kte. Tona Christians hecapi detanhan iyayapi kte cin itokam. Taku wakan ohodapi wicohan waste etkiya tawoyuhapi qa mazaska tawapi kin aihpewicayapi kta he oecon kin sanpa qa sanpa econ ayapi kta iyecece. Taku ota heca yuhapi qais tonana yuhapi unmatuktekeša he etanhan onge wahpanicapi qais wicohan waste etkiya aihpewicayapi kta keyapi kta iyecece. De oknayan wawicayapi econpi kin hena iyuha en Wanikiya kin he woyuha aihpeyapi kdawapi kta iyecece.

Wocekiye oecon kin de oehake ikiyena hen wocekiye oeye qeya nina wastešte e hiyeye,

wakanheja wayazanka wocekiye ewicakiciyapi kin, qa wicasa wayazanka wanna ni kta iyecece šni cekiçiyapi, qa wanna wanji, tin kta cekiçiyapi, qais wanji tawacin qais iwasdonye tawa en iyokišice cin cekiçiyapi, qa tona wicatin kta en unpi kin Inknuhanna woyušinyaye en ipi kin, qais wanna asni ayapi on Wopida eyapi, heceken hena on wocekiye oeye hiyeye.

Wayazanka wanwicayag ipi wocon kin de tanyehcin abdesyahan onspeniçiyapi kinhan he etanhan denakiya ayabdezapi oyakihipi kte: (1) Okodakiciye Wakan kin he wicasa wakan wicayuhe kin hena wayazankapi kin woniya eciyatanhan oni kin hena iwaštewicayapi kta e wanwicayag ipi kta cinwicakiye kin hee. (2) Otokaheya wocekiye woohoda oni oknayan ni hiyupi kte cin he ehan taku tona econpi kta kecanwicakini qon hena ee ca heceknana taanpetupi ehake kin hena icunhan econwicasi; qa hena dena ee, woalitani etanhan iyopeciçiya wicasi. Wotanin waste kin en wowacinye ekiknag wicasi, wicasa owasin cantewicakiye wicasi, qa wowaonsida wicohan econwicasi kin hena ee.

Tohan wowayazan wan hinunni kinhan hehan yukseknagya wiconte kte cin on ikduwiyeyahan apiçiyapi kte cin he ksamyahan wocon kta heca šni kin he tanyehcin abdezapi kta waste. Tka ee tohan he econqonpi kta iyececa kin he tohan tancan unzanipi, qa takuna okikpanišniyan wasagya unqonpi kin hen icunhan taku kin de econqonpi kta he hecetu. Ecin owekinaš nina ptenyena waunyanzanpi qa ta unkiyayapi kta naceca, qais nina heca waunyanzanpi kin on Wakantanka unkita-wapi itkounkipapi kte cin on unkiçduwiyeyapi kte kin he econqonpi kta unkoicahi pi šni unhinkdapi kta naceca. Heon ohniyan ikduwiyeyahan iciknaka po. Wanna ikduwiyeya po.

Norris. So. Dakota.

Anpao kin:- Taku wanji onyeciłotaninpi wacin ye. Norris, S. D., St. Barnabas Station el winyan omniciye onpi kin Dec. 24, 1919 hehan oitancan apikiyapi, na lena oitancanpi. President Mrs. Sally Fire, Vice President Mrs. Minnie War Bonnett, Secretary Miss Mollie W. Croweagle, Treasurer Mrs. Bessie Little Crow Collector, Mrs. Hattie Red Elk, Trader, Miss. Nellie Fire, Keeper, Mrs. Hattie Two Sticks. Door Keeper, Mrs. Julia Black-Crow. Mitakuyepi lena wi akenom wowaši econpi kte.

Ho hehanl taku wanji miye iyatayela epa wacin ye. Mamma Sept. 12, 1917, ošan unyan imanyaye na akna Papa, nakun Soldier iyaye canke hecel otiwota el iyotiyeikiya waun tka hecel wocekiye el mičiconza canke hecel awacin waun yunkan Papa iyecel zaniyan kli canke lila piwakila na on Wakantanka omakiye, canke heon lila piwakila na on hepe incin Mamma na Papa wocekiye kin lila nakicijinpi canke el imacaga canke on awacanmi, incin Mamma emakipazo na iyaya canke heon, lehanl toun kin okna wowaši ecamon kta wan okihimanyanpi ca on mikla otanin ye.

Ho, mitakuyepi nape ciyuzapi mitawacin on.

MOLLIE W. CROWEAGLE, Secretary.

WOWAPI OWIYOPEYE

Wowapi Wakan tanka, taha oakahpe . . .	\$2.50
Wowapi Wakan tanka, mnihuha oakahpe . . .	1.25
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LOUIS DORIAN, IYAYE

Okreek, S. D., Apr. 3, 1920.

Anpao kin, mitakola: Anpetu kin le el taku wanji yaotanin cisi kta. Yunkan he lee Okolakiye Wakan el tona ounpapi kin he unka-blezapi kta iyececa Mr. Louis Dorian hekta Mar. 9, 1920. Anpetu kin he el ta Mr. Louis Dorian. Calvary Chapel el Catechist un na Brotherhood of St. Andrew Chapter No. 2298. O'kreek. Calvary Chapel etanhan Adviser, yunkan Mr. Dorian wicaša kin le taku ota un wacinyepica kin heca Bishop Hare lakota ohan toka anpetu tawa hiyu kin hetanhan tuwe wicohan wakan kin el tawacin ataya un ičiču hecin Mr. Dorian heeye lakaš Bishop Hare ta anpetu kin hetanhan na iye Mr. Dorian anpetu ehake tawa kin hehanyan Wakantanka wowaši econsi kin oknayan wacin tankaya na wali-tagya na wowicake kluha wica iyeceel Christ Wapaha tawa kin ihukuya okicize econ yanka, waniyetu ota na wana Mr. Dorian. iye maka wokakije kin etanhan na unma oziičiyapi makece kin etanhan wicaho wan kico. Mr. Dorian u wayo, na oyanka wan leci piniciyapi kin eklaku na letanhan tokatakiya mici wiyuſkin-yan ounyan yo, ho yukan wowapi wakan Rev. 2: 10 kin el lecel eya. "Tuka wicaše cinhe. hanyan wicaka wo kinhan wiconi wateſlake wan cihu kta," eya. Yunkan Mr. Dorian he okna oniya ehake yuha kin he ihunniyan wica-keya ozikiya, yunkan iye tiwahe tawa kin el na Okolakiye Wakan tawa kin el okan wan han yunkan maka wiconi kin le el Mr. Louis Dorian iye oyanka wašte tawa kin he tuwe ojuyin kta okihi ſni kin he ſlolunyanpi.

Oyate ohan na Okolakiye Wakan kin el iye i kin etanhan Wakantanka oiye kin oyatepi kin ekna oju yanka hecel un ataninyan un. Yelakaš ake wana Mr. Dorian te eša ohakab nahanlein tehan woohiye wan ohiičiy kin he Christian oyate ekna caje kin un ataninyan yin kta. Mr. Dorian, anpetu tawa kin wana el hi kin he icunhan wacekiye wicaša tuweni ti kin kiyela un ſni kin he icunhan wana un-yan unkiyayapi kta keya hecel Wocekiye Wo-wapi kin iwekeu na wocekiye eya ehake unpi kte kin hena un wocekiye eweciya hecel naſon wanke lakaš, Amen. wicoiye ehake taninye kin hee, na hehanl wana ta, Mr. Dorian Tunkan waya na iye St. Andrew opa kin miš eya hel owapa kin un iyuſkinyan wocekiye ecawecicon. Ho hecel Mr. Dorian St. Andrew wicaša wan wacekiyahan najin ecel wiconi etan tokanl iya-ya. Anpao wanlakapi iyuha wocekiye un un-yeksuyapi nin ecanmin. Nitakuyepi wanji miye.

DANIEL RED BUFFALO.

WOWAKTA WOYAKSAPE

Anpao kin, Mitakoda: Ito iapi wanjikji epe kta wacin, miš eya iyociwaja heon wicaša wa-kan obe tokeca ešta den hipi qa piya inajinpi on wohdakapi hena heceta, omaka de Okoda-kiciye obe owasin witaya ounkiyapi kta eya wohdakapi unkan hecetu do. Dakota oyate onqonpi kin heoneceapi ſni Dakota den onqon-pi kin wocekiye obe nom ohna onyakonpi un-kan onman wanna oičihipi ſni, onkiš piya inajinpi on womnaye econ onkanpi, onkiš opa-winge kitanna sam mnayeconſipi hena on wicaša wohdag omanipi kta, kitanna wankan-wapa inajin onſipi kta, cante wašteya econ-qonpi kta iyececa. Wowapi wakan etanhan Wicoie wakan 1: 3-4-5 qa, nakun 9: 10-12, Eyanpaha 12: 13-14. Iho mitakuyepi dehan wowahokonkiye ota naonhonpi kta, wacin-ſam onkiyapi kta. Nakaha Congregation-al wicaša wakan wan den hi, qa nina wowa-hokonkiye waštešte naonhonpi, he Ihankton-wan tipi en wakankiciyuzapi ota yujujupi ke-ya ito heon piya inajinpi eyapi kin de woceki-ye opa owasin iwanihdaka iyececa, wacipi, Pe-jihutayutapi, woahtani, watanka ičidapi. Wo-ahtani Wowapi Wakan en ota oyaka hena obdaka owakihi ſni, niš eya hena dawapi, qa nakun heye, wicaša wakan wan tipi wakan en ecedan yanke qa cekiya yanka ešta tuwedan en hi ſni kinhan wancake ayuſtan kinhan wa-šte, ecin wicode ſni. Wowapi wakan en heya, woksape he opeton wo, eya. Dehan womna-ye ota ešta tokata Dakota oyate wicoicage wa-šte wan icage kta.

JOSEHP P. HILLERS.

Rosebud, St. Philip's Chapel el Women's Auxiliary onpi kin wiakenom ake oitancan kte kin lena eepi President Susie Charging-alone, Vice President Maggie Yellowrobe, Sec-retary Mabel C. Alone, Treasurer Gertie Yel-loweagle, Seamstress Jessie Twohawk, Collec-tor Ellen R. Elk, Takes care of sick, Emily Barker, and Door keeper Clara Yellowrobe. Anpao tona lawapi kin wocekiye on unyeksu-yapi kta iceouniciyapi. MABEL C. ALONE, wowapi kaga.

Dear Anpao: Sisseton cyanke etanhan St. Mary's Tipi wakan kin en Okodakiciye wakan oonpapi kin waonhdactaninpi kta. April 4th, 1920 Easter Anpetu wakan kin ohnayan Bis-hop wašte onkitawapi econwicaši qon iyeceel Okodakiciye wakan Omniciye econqonpi. Rev. Henry. W. St. Clair Omniciye itancan yanke qa omaka de ake opta tokata (Easter) hehan-yan tuwe oitancan (Warden) onpi kta hecin-han wicakahingapi kta qa tokata omaka de en Convocation (Santee, Neb.) en econpi kta ekta Delegates qeya wicakahingapi kte kin econwi-caši.

John Kampeska Warden Itancan on kta yu-ſtanpi. Qa James Renville Warden wowapi kaga yuſtanpi.

Convocation ekta kaſniſ yewicašipi kin ta-wicu iyayustag Wancake Wicakahnigapi. 1st. John Kampeska Mrs. Ida R. Kampeska 2nd Herman Renville Mrs. Sarah S. Renville. 3rd Robert Grant Mrs. Emma R. E. Grant. Hena wicayuſtanpi. Dena on wicaša wakan Rev. Henry W. St. Clair wicoie waštešte on wo-iyopaſtake ewicakiye qa enakiyapi. Okoda-kiciye wakan kin owasin cante wašteya nape ouniyuzapi wocekiye on unkiksuya po.

Peever, So. Dak.

JAMES RENVILLE.

St. James Chapel White River, So. Dak.
Dec. 26, 1919.

Anpao kin: taku wanji onyecila otaninpi wacin ye. Lena winyan omniciye el wi ake-nom yankapi kta, oitancan wicayuſtanpi Sallie Knife itancan, Julia Knife itancan okihe, Louise White Mouse wowapi kage, Mary Estes mazaska awanyake, Mary Broken Leg woka-gege awanyake, Mary Broken Leg wiyopeya, Nellie Red Shirt wamnayan.

MRS. SALLIE KNIFE.

WOJU TIPI EN HTANIPI
KTA TONANA

United States owancaya dehan taku kašta owasin tehika qa heon dehan un-kitonipi kin he ihankeya tehika unya-konpi. Unkan eya he taku otakiya on hececa naceca qa de nakun wanji ee. Ma-htipi ecen wicaša htanipi ecee qon he owasin kinin dehan otowwe kin ekta ecee htanipi qa heon mahtipi ekta wicaša htanipi kta wanica heon sanpa taku owasin tehika aye cin hee.

TUNKANŠIDAN WAYAWA TIPI

Tunkanšidan wayawa oti Ikcewicaša e-hna wanke cin omaka kin de 1920 en qa June 30, hehan ake dena inajin kta. Colorado en Ute oyate kin tunkanšidan oya-wa kin he, qa Oklahoma en Rainy Mountain owayawa kin, qa Lower Brule Kulwicaša ti-pi el ateyapi owayawa kin, qa Washington, Tacoma en, qa Washington, Yakima, qa Springfield, So. Dak.

MEXICO OYATE

Mexico oyate kin wanna omaka ota hehan-yan iyepi oyate unpi kin ohni wakinin unpi on tanyan unpi ſni. Wicaša wan Carranza eci-yapi kin he tunkanšidan yapi qa taku ota tan-yan econ ſni hecen iyepi en ohni kicizapi. Hekta anpetu wakan yamni qaiš topa hehan-yan nina kicizapi, qa May 9, 1920 anpetu kin he en Carranza tunkanšidan yapi kin Mexico City etanhan iyayeyapi hecen he wanna tunka-šidan yapi kin ayuſtan kiyapi qa wanna wica-ša tokeca iš to tunkanšidanyapi. Tuka he-tanhan oyate token yapi kta hinali tanin ſni. Hetanhan oyate waštepi kta qaiš hetanhan sanpa oyate ſicapi kta tuwedan sdonye ſni.

ŠUNKAWAKAN PEJHUTA

Šunkawakan kin tanmahen wamniyomni se-ca qaiš wamduskadan qeya ohni unpi qa hena ſunkawakan kin kakišwicayapi. Nakun mdo-ketu ekta pute qa hu kin hena en nina wica-pajipapi ecee. Qa nakun cincapi kin hena tanmahen tapo kin en sutaya askam unpi qa ſunkawakan taku yutapi kin iš sanpa hena yuta yukanpi qa heon ni yankapi. Hecen he-na eepi ſunkawakan kin wicayaſihtinpi qa ecen wicaktepi ecee. Hecen de on pejihuta wanji on hena ktepi okihihi kta he nina ode-pi unkan Govenment Agriculture University en dehan pejihuta wan wašte iyeyapi qa he wanna wiyopeyapi qa decen caſtonpi "A Sure-Shot." never fail opiye wanji en 30 un caſin ogeton kaſapi. Napca iyeye kta iyecen kaſa-pi nakun maza wan he unpi kta kaſapi qa he koya wiyopeyapi. Maza kin he i kin ohna ye-wicayapi qa ceji hute kin isam iyeyapi qa he-han opašdog iyeyapi qa hehan sanpa napca iye-yapi ecee. Pejihuta kin de \$ 5.00 on wiyope-yapi. Wanji opewaton qa wanna ſunkawakan 12 wicawaqu unkan owasin akiyecen wamdu-škana tona tapo en unpi kin owasiu tapi qa tankan hiyupi ecee anpetu yamni hehanyan. Šunkawakan wanji en 2-3 hehanyan wicaqupi ecee.

Koda niš eya opeton qa ſunkawakan nitawa kin wicaqu wo. Pejihuta kin de on ocemye kokenapi qa wašte ohankopi qa ohan ko wa-štepi ecee. Pejihuta kin de tuktena iyacu oya-kihi ſni kinhan imawanga po ociciyakapi kta.

Nitakodapi,
Veblen, S. D.

LOUIS T. HILL.

OKODAKICIYE WAKAN KIN ON WOI-
WANGE QEYA OAYUPT
WASA KANA

Toka e Wacekiye Yaipi he?

Wakantanka ohoda ceunkiyapi kta e, qa oyate wicitokam Wowacinye unkitawapi kin unkdataninpi kta e, qa Wakantanka Oie Wa-kan kin naonhonpi kta e, qa Wocekiye oeye unkeyapi kta e, qa Okodakiciyapi Wakan kin unkieupi kta e, qa Christian oni kte cin on-speunkiyapi kta e hena he on wacekiye unki-pi kin ee.

ANPAO KIN

REV. JOHN FLOCKHART, } Iapi Kahnigapi.
REV. WILLIAM HOLMES, }

Anpao wotanin wowapi kin wi iyohi, wiya-wapi anpetu tokaheya eca wowapi tokšu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kaſpapi zaptan kajujupi kta.

Wi ſakpena kinhan kaſpapi nom sam oki-se kta.

Icupi ſni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opeton-pi qa hiyumakiyapi kta. Okihihi ſni kinhan wowapi askape maqupi kta.

Tuwa wowapi kaſin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiš ed ta-ku oyakapi kta cinpi qa hiyuyapi eca, wowa-pi ojuha akand deced owapi kta.

REV. JOHN FLOCKHART.

Dakota Waspanyanpi Wowapi

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Anpao duha he. Duhe kta iyececa.

THE DAYBREAK

April-May, 1920

Hymns Replace Battle-Cry in Sioux Tribes of South Dakota

REDMEN MAKE GOOD CHURCHMEN

Though tradition has had it that an "Indian giver" is a poor giver, the record of the South Dakota Sioux Indians in the Nationwide Campaign of the Protestant Episcopal Church has proved just the contrary to be the truth. Figures produced by Bishop Hugh L. Burleson, in charge of the Campaign in this state, show a remarkable liberality on the part of the Indians in South Dakota.

The South Dakota Sioux who belong to the Episcopal mission, 5000 of them, have adopted one of the familiar old Episcopal hymns as their rally cry in the campaign. Those who have heard them sing it in the pure Dakota tongue, grouped together much as their white brethren would do, were deeply impressed with the fervor of the red man and the religious progress he is making.

CHANTING NATIVE HYMN

Standing on the plains of South Dakota, on which was once their own native heath here they roamed at will without sight of the white man and his civilization, worshipping the Great Spirit as they recognized His works, these Indian chanted the hymn whose words foretold the spirit of the campaign in which they had entered—

"O Zion wankatan wanišipi kin,
Wakantanka Iyoyanpa hee cin.
Qa wicanagi wan ta cin šni kin he
Daotanin kta e inahni yo!"

"Oh, Zion! Haste, thy mission high fulfilling" was indeed the red's cry of peace on earth, supplanting the warwhoop of a half century ago on those same plains.

IS UNIQUE MOVEMENT

The movement is probably unique in religious annals in the United States. In South Dakota, which comprises one of the missionary districts of the Episcopal church, there are 30,000 Sioux, or Dakota Indians, 50 per cent of whom have been baptized in the Christian faith, and 5,000 of whom are actual members of the Episcopal communion. There are nine different groups of the Indians which are scattered about in all parts of the state; and in crude chapels, mission houses and preaching stations, still more widely scattered, and with congregations frequently numbering not more than a dozen. The church is spreading its doctrine through a force of workers under the direction of Bishop Burleson, in charge of the missionary district which already numbers 22 priests and deacons who are full blooded Sioux. Services are conducted in Dakota, the language of the Sioux; the Bible, prayer book and hymnal have all been translated into that tongue. Sunday morning in an average Indian community presents the strange sight of Sioux braves in blankets and moccasins trudging along the road to worship, beside the motor cars driven by their more progressive brothers attired in the ordinary habiliments of civilization.

When the Nationwide Campaign of the Episcopal church was launched six months ago, Bishop Burleson, who told about this unique movement among the Indians at the Church Mission House, No. 281 Fourth avenue, New York, first turned his attention to the white population in his district and put the campaign through with flattering success. More time was necessary for the work among the Indian communicants. As with the whites, the aim was to awaken the Indians to the duties and responsibilities of the Church in the new age. All the literature which had been prepared for the whites must therefore be translated into Dakota, the special prayers, the aims of the campaign, the budget requirements together with the sum which the Red men are to be asked to contribute and the purposes for which it is to be used.

This work has now been completed, and the preliminary campaign has been started. Intensive week will begin on February 22 and the campaign will reach a climax one week later, when the canvass will be made and pledges asked of the Indians for the three year period covered by the budget.

"Nakaha unkitokab anpetu teca wanka se kin on Okolakiciye Wakan too-kihi he woecon hea woowotanla woecon kte cin heca,"

says the leaflet which introduces the campaign, which in the vernacular may be roughly interpreted as saying that the campaign starts off with a whoop.

SET FINE EXAMPLE

Bishop Burleson strikes an inspiring note in his discussion of the possibilities among his Indian charges. Asked if they were a devout people whose conversion to Christianity was lasting, he replied:

"I wish the same constancy was shown among our white converts as is displayed by the Indians. I might also wish that white men were as generously disposed. The Indian ill always give to a good cause. In this campaign we are asking \$14,000 from our Indian people, and though that averages from \$2.50 to \$400 a communicant we have no doubt that the entire amount will be subscribed though the conditions among the Indian, who are mainly devoted to agricultural pursuit, is one of approximate poverty."

WHITES GAVE, TOO

Bishop Burleson is enthusiastic over the results which were attained by the canvass of December 7 among the white communicants of his district. Their quota was \$23,000, of which \$3,000 was for diocesan purposes and the remainder for the general work of the Church. Forty-two out of a total of 56 congregations completed the canvass, and the total pledged to date is \$19,643.72.

"We confidently expect," said the bishop, "to get the full 100 per cent of our quota, when the remaining places have been canvassed. The trend is shown in the fact that in Sioux Falls, with a population of 30,000, of whom 400 are communicants of the Church, we got guarantees of \$4,000 as against \$400 raised last year. At Aberdeen, with 18,000 population and 250 communicants we secured \$2,500 as against \$250 last year. Especially cheering were the results at the State university at Vermillion and at the agricultural college at Brookings. Vermillion, with but 34 communicants, had a quota of \$225, and subscribed \$414.80, and Brookings gave \$320, as against a quota of \$280. The result in both places seems to have been due to the work among the student population, which is most hopeful. One of the needs of the Church is that not only money shall be given, but that there shall also be consecration of life to the Church, and the greatest interest seems to have been taken in this campaign by these young people who can give their lives to the work of God.

Bishop Burleson also brings the news that as a result of the campaign the salaries of all the missionary clergy in the district will be increased by 25 per cent.

At the meeting of the Presiding Bishop and Council in February the following resolution was adopted:

The Presiding Bishop and Council have heard with interest of the progress of the Interchurch World Movement and hope that the Nationwide Campaign Committee of this Church and the authorities of the various dioceses will furnish to the survey contemplated by the Interchurch World Movement such information concerning the work of this Church as may be desired.

Inasmuch, however, as our own Nationwide Campaign is still in progress the Presiding Bishop and Council feel that they cannot take any official part or assume any financial responsibility in the Interchurch World Movement; while at the same time they assure the leaders of that movement of their hearty sympathy with the purpose they have in view and of their prayers that God will bless the

movement to the extension of His Kingdom and the higher welfare of mankind.

The Lenten Offering of the Church Schools has grown from a small beginning in 1877 to the really large sum of more than \$240,000 in 1919. Year by year this has meant a myriad of plans and self-denials on the part of groups or individuals. The Presiding Bishop and Council is most anxious to conserve this great effort and in order to clear up any confusion that may exist, the President of the Council has it is of equal interest and importance to the laity.

To the Clergy of the Church,

Brethren: At the request of the members of the Department of Missions and Church Extension, I beg to explain our hope and desire as to the disposition of the Sunday School Lenten Offering.

The Sunday School Lenten Offering has a distinct educational value in training the children to an intelligent recognition of their obligation to understand and set forward the general missionary work of the Church and it is important that no confusion should exist in their minds as to the purpose of the offering. While, therefore, the Sunday School or Church School Lenten offerings will be credited upon the Nation-Wide Campaign quota of the parish and of the diocese, we beg that the offering will be made for the general missionary work of the Church.

In view of desirability of keeping an exact record in each diocese as to the offerings from every parish, you should remit the amount of this offering to the treasurer of the Nation-Wide Campaign in your diocese. In view of the necessity of having a complete record in this office, we would ask that you report to us the amount of the offering so sent, and I am,

Faithfully yours,

THOS. F. GAILOR,

President of the Council.

It has been the practice of our missionaries in China to go up into the mountains to Kuling in the summer for rest and vacation. Last summer the Sisters of the Community of the Transfiguration who have charge of Saint Lioba's School at Wuhu, decided rather to go up into the "Dragon's Gate" at Lungmen. They had a most interesting experience as they were the first foreigners many of the country people had ever seen. Every morning they had classes for the women and out of the faithful ones two were able to complete the preparation for becoming that Lungmen could boast, except of course the wife of the Catechist. Every morning Sister Constance held clinic, treating in all several hundred people. Patients were brought in from a radius of over thirty miles. One child with a mastoid abscess which had deprived her of sight and hearing was carried thirty-three miles on her father's back and the poor father had to be told the case was hopeless. "How we longed," says one of the Sisters, "to baptize the little dying girl, but the father did not even know the meaning of the word. 'How shall they know without a teacher?'"

Since the resignation of Bishop Brent and his subsequent translation to the diocese of Western New York in 1918, the missionary district of the Philippine Islands has been without a bishop. The General Convention which met in Detroit last year elected the Reverend Gouverneur Frank Mosher one of the staff of the China mission, to this vacancy. Mr. Mosher accepted the election and was consecrated in Shanghai on February twenty-fifth.

The Church in the Philippines is to congratulate on its new bishop. Mr. Mosher in his twenty-two years of missionary service has proved himself to be a man of sterling personal worth, possessed of much administrative ability. He is an alumnus of Berkeley Divinity School and was ordained to the diaconate by Bishop Williams of Connecticut immediately after graduation. He volunteered at once for the China mission and, accompanied by his sister, Deaconess G. B. Mosher, sailed for Shanghai in 1897. In the following year he was advanced to the priesthood by Bishop Graves.